

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Let every man and woman be industrious, prudent and economical in their acts and feelings; and while gathering to themselves, let each one strive to identify his or her interests with the interests of the community, with those of their neighbour and neighbourhood; let them seek their happiness and welfare in that of all, and we will be blessed and prospered.”—BRIGHAM YOUNG.

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Price One Penny

JOSEPH SMITH'S PLACE IN THE DIVINE PLAN

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

(Concluded from page 55)

EVIDENCE that Jesus Christ did visit Joseph Smith is not found alone in his personal testimony of these visitations. I defy any man, unprejudiced and with an honest heart, to read these purported revelations of Jesus Christ to Joseph Smith, as found in the Book of Doctrine and Covenants, and deny that they came from a divine, inspired source. For I declare with all words of soberness that while I revere and regard the teachings of Jesus Christ as they are found in the New Testament, and take second place to no man that lives in my regard and reverence for them, I still say that in the revelations of Jesus Christ to Joseph Smith is language as sublime, thoughts as magnificent, as broad and as deep and as comprehensive as Jesus Christ ever uttered; and it is no reflection upon Him to give Him credit for these revelations.

I remember an eminent journalist said, a few years ago, commenting upon the alleged visitations to spiritualists or mediums, of the illustrious dead: “When one reads the purported communications from Shakespeare, and from other great characters who had lived upon the earth, if these are true utterances, then the passing from earth life into the spirit world must either woefully dwindle and dwarf the intellect, or else they are fraudulent utterances, for they in no sense correspond to the breadth

and comprehension of the men whose messages they are purported to be, while these men were living in mortality."

I stand here boldly and declare that any message, coming from whatever source it may be, that purports to be a message from the spirit world representing one who had lived upon the earth, if that is less in intelligence, in understanding, in scope, in language and in ability, than that individual expressed while here upon earth, you may rest assured it is a fraud; for I declare to you that men do not lose their intelligence or understanding when they are dead, but are possessed of all their powers and all their gifts. So by that measure I am willing that the revelations of Joseph Smith shall be weighed, and they shall not be found wanting.

JUDGMENT BY THE UNPREJUDICED

I remember one of our talented young men entered into a competition to produce a fine musical setting for a prize, and won this prize. When the manuscript was in the hands of one of the judges, commenting upon the beautiful text, he wrote the author of the music and wanted to know where he found such a text. "For nowhere," he said, "in all the literature with which I am familiar, have I encountered it, and it is one of the finest utterances I have read." And the answer came: "It is an extract from one of the revelations of the Lord Jesus Christ to the 'Mormon' prophet, Joseph Smith." So that an unprejudiced judge pronounced it as fine as anything in all sacred literature. I submit it as an evidence that Joseph Smith did receive divine communications from the Lord Jesus Christ.

One of the finest of all his contributions, bearing witness to the divinity of Jesus Christ and His mission, is the Book of Mormon. In this record, Christ is glorified—indeed, that was the prime purpose for which it was written, that Jesus Christ might be glorified, and the knowledge of Him brought to the nation that had descended from these ancient, inspired and worthy prophets, who lived upon the American Continent, that their descendants might be brought from their ignorance to the true knowledge of the Redeemer of the world.

ANOTHER WITNESS FOR JESUS CHRIST

Let me bring forth a few items bearing evidence of the reality of Jesus Christ, not only of His birth, but of His majesty and of His power, as you will find it in this additional witness for the mission and ministry of the Son of God—the Book of Mormon. In this record you will find the story of another nation. And why not another nation? If Jesus Christ was indeed the Son of God, the Saviour of the world, He was the Saviour of all men of all ages; not only of those at Jerusalem and upon the eastern hemisphere, but also of those upon the western hemisphere as

well. If He had not visited them and they had remained ignorant of Him and His mission, it might have cast some doubt upon His being the Redeemer of the world.

It is a well-known fact that there was a mighty race of people living on the American Continent, and there were none of our Father's children, save the Lord Jesus Christ, who knew it. He bore witness to His disciples, as He was about to leave them, that other sheep He had which were not of that fold at Jerusalem; them also He should visit; for there should be one fold and one shepherd. And how like the Christ to know that there was a mighty race living there and that He was their Saviour too. And if there are other people—and there probably will be found other people whose history and record are not known, living elsewhere upon this globe—they too were visited; for He bore witness that there were still others unto whom He would go, and they too, though unknown to the rest of the world, would know that He was the Christ, the Son of the living God. So He came to America.

THE ANNOUNCEMENT ON THE WESTERN HEMISPHERE

During that glorious night of His birth, while the angels were singing the glad hosannas that unto the children of men a king was to be born, so also upon the western hemisphere the glory and splendour of it was made manifest among the people here; for after the sun had gone down, there was no darkness. A night and a day, and another day, and no darkness, was a manifestation of something unusual that had never occurred in the history—at least of that people, if in the history of the world—marking an unusual event. It was the sign that had previously been given by one of their prophets as a witness to this nation that Christ was born.

There were also prophecies concerning His crucifixion, for it was made known unto the inspired writers of the western continent that He would suffer at the hands of men and be condemned to die. There followed at His crucifixion that mighty upheaval of nature itself, in great earthquakes in which cities were swallowed, millions destroyed, and the face of the earth changed, and dense darkness prevailed, so that even a light could not be made for days. Then at the end of that period of darkness, those who had remained bore record that they heard a voice that penetrated them wherever they were upon the land, to their innermost souls. And they saw a glorious Personage descend from the heavens—not one man, but multitudes of men saw Him—until He stood in their midst. He then called them to come and see that He was a reality—not a spirit, but a reality. They were invited to feel the prints of the nails in His hands, the spear wound in His side. He declared unto them that He was Jesus Christ, the Saviour of mankind, who had died for the sins of the world—their King, their Redeemer! So He spent three glorious

days with them, miraculously appearing each morning, and as miraculously disappearing each night; organized His Church among them, blessed them, and left them, but promised to come back again.

So it is our great contribution to the world-mission of Jesus Christ, who has infinite knowledge and power, that He is the Son of God to all men.

Now, my brethren and sisters, the introduction of this last Gospel dispensation, through the ministry of Joseph Smith, I said was not a casual incident. It was a part of the divine program. It was long ago declared by the prophets, before Christ was born, that He would not only come as a meek and lowly Nazarene, and like a lamb be dumb before his shearers, be crucified; but that He should come in might, in power and in glory, to sit as a refiner's fire and like fuller's soap, and rule the nations of the earth.

CHRIST IN JERUSALEM

When He presented Himself in the attitude of the meek and lowly One, it was not satisfying to the Jewish nation, who had long been under political bondage. They longed for a political deliverer. When that last visit of His was made to Jerusalem, and He permitted Himself to ride as kings would ride, and upon a beast that kings were wont to ride, and allowed them to sing their glad hosannas and wave their palm branches as they acclaimed Him their king, He was giving them but a foretaste of that which indeed would be His in time.

It is true that His disciples had hoped that at that time He would establish His kingdom, and were greatly disappointed when He told them that His kingdom at that time was not of this world, but that He must die to earn the right to be King of kings and Lord of lords. When He gave that brief opportunity for them to express themselves towards an earthly king, the whole city was in an uproar, and in my judgment, had He allowed that sort of thing to continue for three days, all Jerusalem would have been hailing Him as their king. When they came to find Him, to crown Him, He was not to be found. When next they saw Him, He was wearing a crown of thorns, and they went away disappointed. But He will come, yes, and the purpose of the opening of this Gospel dispensation is to begin the work that shall prepare the way for His coming.

We glory in what Jesus Christ did while among men. We know that He was indeed the Only Begotten Son of God, the Saviour of mankind; that He performed in the few brief years of His ministry a glorious work, the memory of which shall never perish. But we look forward to a more glorious day, the day of His coming to live and reign with men for a thousand years. That is what "Mormonism" is preparing for, and it has a mission to lay

the foundation of a work that shall go forward until it will accomplish that which is essential to be accomplished, before the Son of God can come.

This witness and testimony, the Book of Mormon, reveals the fact that Christ has all knowledge of the world, and He knew where men and women were living and that He was the Redeemer and Saviour of all mankind.

If such events as I have just recited had occurred in the history of any people, no matter to what depths of ignorance they would ultimately descend, the knowledge of it would live on to the ends of time. Has that knowledge lived as a witness that this record is true? It has been my privilege to do missionary work among the Indians, from Canada to South America, including Mexico and Central America. Notwithstanding the degradation to which these people have gone and the long lapse of time, the traditions of that visitation live with them. It is true that they give Him different names, but the story is the same—that once, a long time ago, their fathers were visited by a fair God who wrought miracles among them, and blessed them and left them, but promised to come back again.

EVIDENCE OF CHRIST'S VISIT TO ANCIENT AMERICA

Evidence of that tradition is found in the history of these people. I was impressed with it on my recent visit to South America, when in the City of Cuzco, the capital of the Inca Empire. I read again the story of the conquest of Peru by Pizarro, the Spanish conqueror. In the city of Lima, the capital of Peru, in the cathedral which he built himself, as I looked upon the remains of that conqueror, I was deeply stirred at the simple faith of that mighty nation that ruled over more than half of South America, which this man, with two hundred and sixty Spaniards, was able to conquer.

When he landed upon the west shores of South America with this little handful of Spanish soldiers, how was it possible that he could have made the ascent up the mountain trails of the military highways, more than three hundred miles, to the heart of the empire, without being destroyed? There were millions of native soldiers who at any one—as I observed, having some opportunity to see something of those military trails—of a hundred different points could have destroyed Pizarro and his entire company. But when he landed, messengers went to the Emperor with the news that a white man had at last come, and what should be the attitude toward him? The messengers brought back the word from the Emperor: "Let the white man be protected and given escort to the seat of the Empire."

That is why Pizarro passed the defiles and military posts and reached the heart of the empire in safety. When he arrived, he discovered that the palace was vacated for him and his soldiers.

Such honour as one king could give to another was shown by the Incas of Peru to Pizarro, the Spanish conqueror. But the reason for it all was because of the tradition that their fathers long ages ago had been visited by a white god, who had blessed them and wrought miracles among them and promised to return again. That he would come they believed, and when this, the first white man they had seen, arrived, they had hoped that this was the fulfilment of the promise. And they trusted him, even to honouring him with the honours that they would have conferred upon a king. And so it was when Cortez conquered Mexico. It was only because of the living tradition of the people that these mighty nations were conquered, ruthlessly deceived. It has terribly shocked their faith to receive treatment of this character. But the evidence that such a tradition lives is there. It could not otherwise be, except such an event of this character had happened.

PROGRESS OF PAST CENTURY

I confess to you, my brethren and sisters, when I look at what has happened outside of this Church since a hundred years ago when the Son of God visited the earth and established once again His work among men, my soul is filled with gratitude to the Lord, for I see His hand at work, moving in the affairs of men. When I think that during the last hundred years, since this Church was established, greater progress in arts, in sciences, in medicine, in surgery, in transportation—indeed, in every field of human activity, greater progress and more light has come to the world during these hundred years than all the ages of time combined—I am persuaded that God is not only at work here among this people, but in the world, preparing for the coming of His Son. It is not that this generation was so much wiser than the generation which had preceded it that this great flood of light and knowledge has come to the world, for there were great intelligences living before this age; but the secrets of God were not known to them. But when the time came that the prophets of old saw, when the Spirit of God would be poured out upon all flesh, and young men should dream dreams, and old men should see visions—when that day should come, a marvelous thing would happen all over the face of the earth.

PREPARATORY TO A GREAT EVENT

The Spirit of God has been poured out upon all flesh. The secrets of God have been unlocked to the knowledge of men, and has brought them light and understanding, has enabled them to grasp these eternal principles that give us the power to speak here to-day, and it is heard instantly all over western America; and with more powerful instruments, may be heard all around the world. These are the secrets of God. He knew them before

He laid the foundations of the earth; but it is only within this last generation, since He began this marvelous work in preparation for the coming of His Son, that these marvels have come to light and knowledge.

I believe, therefore, from these evidences, that a great event awaits the world in the culmination of the flood of light and truth, for the end is not now. A hundred years hence, more light and knowledge will come, and greater progress will be made than has been made in the century that is past, and all in preparation for the glorious event, the coming of the King to rule and to reign, as He has the right to rule and reign over the world He created, over the people He died to redeem and to save.

TRUTH WILL TRIUMPH

That is our declaration; that is our hope; and we believe we can see God moving towards that end in the affairs of men. There will be conflicts, yes. There will be bloodshed and war and battles, but out of it all will come victory for truth, victory for righteousness. This is the age when truth shall be triumphant.

(Continued on page 75)

PROCRASTINATION

THERE are aching hearts repining
 For the words you did not say.
 There are hope-lost souls a-needing
 Faith-sweet prayers you did not pray.

There are hungry hearts a-longing
 For the love you did not give;
 There is cruel need, depending
 On your pleasure to relieve.

There are baby-lips awaiting
 For your truant, fond caress;
 There is dearth-of-blessing calling
 You, who never think to bless.

There are lonely ones still listening
 For the song you did not sing;
 There are empty arms a-reaching
 For the gift you did not bring.

There's a broken soul now stranded
 By the heart-worn, heavy road;
 For you never sought to cheer him,
 Never thought to ease his load.

ALICE MORRELL

THURSDAY, JANUARY 29, 1931

EDITORIAL

OFFICES, OFFICERS AND MEMBERS

THERE is no official class in the Church of Jesus Christ of Latter-day Saints. Every man who obeys the requirements of the Gospel may receive the Priesthood and become eligible for official position. Every righteous woman may be called to fill official positions in the auxiliary organizations. In that sense, the Church of Christ, existing under divine law, is a self-governing body.

The officers made necessary by the splendid organization of the Church are drawn from the rank and file of Church members. Nominations of officers are made by those in official authority, after having secured the consent of the person in question. For example, it is the duty of the Branch Presidency to nominate Branch officers. Those who are so nominated, must be accepted and sustained by the formal vote of the people whom they are to represent. None is exempt from this requirement. There is no coercion in the Church of Christ. The officers of each organization should be sustained at regular meetings called for the purpose, usually, for example, at the annual Branch or auxiliary conferences. Releases are also effected by those in official authority wherever wisdom and prayer dictates that a change would be advisable. The person to be released should be notified in ample time, and the release should always be accompanied by a vote of thanks for services rendered. All releases, as appointments, should be presented to the people for a sustaining vote.

The acceptance of an office is an implied promise to perform the associated duties. That means sincere devotion to the requirements of the organization, including regular attendance at prescribed meetings. It is only by such faithful observance of the duties of an office that the spirit of it is obtained. To do this may mean the sacrifice of some minor pleasures, but it gives keen, unsurpassed enjoyment. Those who do not devote themselves faithfully to the work accepted, are as a drag upon the cause and hinder its progress.

We should stand ready to serve wherever we may be called. Every officer is necessary for the welfare of the Church. We are called where we are most needed, and we should be content to accept the decision of our leaders who know best the needs of the work, and where we can serve to best advantage. A faithful and diligent doorkeeper ranks higher before the Lord and gains more

self-development than the indifferent Branch President. Willingness to serve anywhere, with forgetfulness of self, in the cause of the Lord, yields personal growth, happiness and divine favour. The use of an office, not the empty title, gives such rewards. Ambition for office or for a particular calling in the Church, unfits a person for service. The ready acceptance of any task placed upon us, makes us mighty before the Lord.

The presidency of an organization consists of a president and two counselors. These three should take part actively in the work of the organization, such as conducting meetings in rotation. They should meet at regular intervals, at least monthly, to plan for the welfare of those over whom they preside. The president should respect his counselors and lay before them all matters to be acted upon, and secure their support of all actions to be taken. Failure to do this leads to failure in the presidency. There is no place for one-man government in the Church. Counselors likewise should give loyal support to the presidents and should promote all measures decided upon. This will prove their fitness for leadership. There is power in such united action. At regular times, at least monthly, all the officers of an organization should meet to discuss the problems and needs of the organization. Such union- or officers-meetings are indispensable for full success. Presiding officers would do well to give heed to the sober, well-thought-out suggestions made by the people over whom they preside.

A call to office is a call to service. Leadership is demonstrated by the power to serve. A president of a Branch or a Branch organization is not a ruler of the people over whom he presides; he is the chief servant, in association with his counselors, an officer set apart to conduct the affairs of the organization according to the laws of the Lord and the will and needs of the people. The spirit of ruling and dominating comes from the evil one and unfits a person, however otherwise capable, for valuable and forceful presidency. "Let no man think he is ruler; but let God rule him that judgeth." (Doctrine and Covenants 58: 20.) Humility before the Lord and unfeigned love of humanity are marks of true leadership.

An officer must solve many problems and surmount occasional difficulties, to secure full progress of the work entrusted to him. That gives him experience and personal development. Every officer, in whatever office, who does his duty, increases in understanding and power. It is a privilege to be called to serve as an officer. Since Church officers are drawn from the whole membership, all may have the opportunity to secure the benefits of office holding. Therefore, calls to official service in the Church are usually for relatively short terms, so that as many as possible may share in the experience and development resulting from office holding. A Church office should be accepted with the

understanding that it is not a permanent appointment; and it should be relinquished when the release comes, with joy that another is to have the precious privilege of official experience. Those released should then enter into the work of the Church with redoubled energy to support their successors, and with gratitude for the privilege that they have had.

Members of the Church must support their officers. Successful leadership depends upon the active cooperation and goodwill of the people. An officer must receive, as well as give, goodwill. It is manifestly dishonest to vote in conference to sustain officers and then to find fault with their actions, back-bite and criticize them and otherwise undermine their influence. Our officers, drawn from the wide membership of the Church, are naturally inexperienced; we expect that, while learning, they may make many mistakes. But, should we be called into official position, we may not do better. It behooves all to be charitable. Whoever can give full support to his officers, overlook their mistakes, rejoice in their development, glory in the progress of the work of the Lord, may, himself, succeed as a leader. It is not easy to serve others. Positions in the Church have only one reward, a spiritual one. Our officers have a claim upon and are entitled to our support.

The Church of Christ is built upon the love of the Lord for us, His children; and its first and last commandment is that we should "live together in love." This law must be observed in the relationship between officers and members. Just as officers must love, sustain and trust the people whom they serve, so must the members love, sustain and trust their leaders. Then we shall have full claim upon divine guidance, and our victory will be certain.

Here are safe guides for relationships between officers and members of the Church:

To all officers: Seek the Lord in prayer for guidance; forget yourselves and the honours that may come to you; search out with kindly, trustful love, the best methods of benefiting and blessing those over whom you preside. Then, success will crown your official labours, and true happiness will swell your hearts. Leadership will become easy and satisfactory.

To all members: Seek the Lord for guidance; pray daily for your officers; speak well of them, trust them, love them, learn to know their virtues and rejoice in their successes; give yourselves with might to your labours as members of the Church of Christ. Then, success will crown your daily labours; peace will encompass you, and true happiness will swell your hearts. Membership in the Church will become joyful.—W.

RELIEF SOCIETY SLOGAN: We stand for full appreciation and support of all our officers and leaders. They work for us; let us work for them.

JOSEPH SMITH'S PLACE IN THE DIVINE PLAN

(Concluded from page 71)

Satan, the enemy of the souls of the children of men, the fallen, covetous brother who sought to tempt Jesus Christ and have Him fall down and worship this rejected son of God—he never had such a time as he is having to-day, the author of error and darkness. For this is the age when truth shall be victorious and triumphant, and it is an age when everything will be shaken that can be shaken, and only the truth can stand. And it will stand, for out of these struggles in the future, whatever they are, will come the progress of God's purposes towards the preparation that shall ultimately be made for the coming of His Son, Jesus Christ, to reign among men.

And when the Saviour comes, men will be anxious for Him, for they will have exhausted themselves in their efforts to find peace, in their efforts to solve the problems that have taxed the nations for all the ages. And He will come in a day when they will acknowledge that He is their last and their only hope, and they will turn to Him and elect Him as their King, by their own suffrage, and into their hands will come the suffrage that will enable them to legally elect Him their King.

The most important thing that is to happen upon this earth is the fact that its King, its Redeemer, will come to it to live with men, to reign over them as King of kings and as Lord of lords.

TESTIMONY

I bear witness to you that these things are the glorious events of the future. I am as sure that He lives as I am that I live. I should rather doubt the existence of the solid globe upon which I walk, or gaze upon the sun and deny its existence—it would be easier for me to do that than to deny the existence of Jesus Christ, that He is the Son of God, and that He did visit the earth in this generation, and that He will come again. I know these things to be true, as I know that I am.

I bear witness of it to you, and I rejoice in it. I pray God that He will speed the day for the glorious coming of His Son to have that which belongs to Him, the right to rule and to reign. I pray that He shall prepare the hearts of men. They are moving toward that end, although there is still strife. The spirit to find peace is in the hearts of men. God speed it on by every measure and prepare the spirits of the children of men to yield obedience to the only One who holds in His hands the power by which peace can come to the earth, the Lord Jesus Christ. God speed the day of His glorious coming, I pray, in the name of Jesus Christ. Amen.—Address delivered in the Tabernacle at Salt Lake City, Utah, U. S. A., on Sunday, December 21st, 1930.

SPRING CONFERENCE APPOINTMENTS

THE 1931 Spring Conferences of the Districts in the British Mission will be held on the following dates :

Portsmouth	...	...	...	...	Sunday, February 15, 1931
Norwich	...	...	...	...	,, ,, 22, ,,
Welsh	...	...	...	...	,, March 1, ,,
Sheffield	...	...	...	...	,, ,, 8, ,,
Manchester	...	...	...	...	,, ,, 15, ,,
Nottingham	...	...	...	...	,, ,, 22, ,,
Leeds	...	...	...	...	,, ,, 29, ,,
Birmingham	...	...	...	...	,, April 12, ,,
Hull	...	...	...	...	,, ,, 19, ,,
London	...	...	...	...	,, ,, 26, ,,
Ulster	...	...	...	...	,, May 3, ,,
Liverpool...	...	...	...	...	,, ,, 10, ,,
Scottish	...	...	...	...	,, ,, 17, ,,
Free State	...	...	...	...	,, ,, 24, ,,
Bristol	...	...	...	...	,, ,, 31, ,,
Newcastle	...	...	...	...	,, June 7, ,,

District Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Districts should be informed and public notice be given.

Every District President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his District. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only.

It is desired that Sunday, April 5th, be celebrated as the birthday of the Church, and that each branch have suitable meetings on this day, dealing with the organization and history of the Church.

JANUARY, 1831

THE early history of the restored Church of Jesus Christ is closely interwoven with the revelations given to the Prophet by the Lord.

At a conference of the Church held at Fayette, New York, on January 2nd, after ordinary business had been discussed and completed, Joseph received a revelation (Section 38) admonishing the Saints to be more diligent and faithful; again they were com-

manded to gather at the Ohio, as previously commanded in Section 37, because of secret combinations to destroy the Church. This revelation made great promises to the Saints if faithful, including promises of additional revelations when they had gathered. Herein, the United Order is foreshadowed also.

A few days after the conference, a Baptist minister, James Covill, enquired of the Prophet what was his calling, for he had become interested in the new work. Section 39, given to the Prophet on January 5th, called Covill to repentance, with great promises if he accepted the Gospel. However, Covill rejected the calling, returned to his old teachings, and in Section 40, given to Joseph the next day, the Lord explained that Covill rejected because of fear of persecution and the cares of the world.

In obedience to the commandment to gather at the Ohio, Joseph, with his wife and a few of the brethren, arrived at Kirtland, Ohio, about February 1st, where there were about one hundred members of the Church, formerly Campbellites, recently converted through the labours of some of the brethren who had gone westward a few months before on missions to the Lamanites—Indians. These new converts had formerly been practicing a form of the United Order, and being newly converted, had many notions and ideas strange to the Gospel, and the Prophet's first task was to correct them and disperse the false spirits which were in evidence.

GOD KNOWS!

ELDER WILLIAM T. TREMBATH

As I was returning to my lodge one day, I chanced to pass over a high hill, the highest point for miles around, from which I could see the different towns and villages, with all their mills, factories and railroad stations. As I stood looking in amazement at the wonders which man with his finite knowledge had accomplished, I also noticed the many roads and paths, running in every direction, amongst these towns and villages, some of which led to this high place. Although I could not see very turn and bad place along them, I could see the result of following each.

Then the thought came to me: How much like this is the position of our Heavenly Father, except that He knows each turn and hole in the paths of life. He who is over all, who knows all things relating to earth, is able to reveal unto His earthly children the knowledge that will enable them to avoid the paths which lead to misery and destruction and to follow those which lead to progression and exaltation.

But how do the children of God receive His instructions? If they would but strictly follow the wonderful knowledge that has been revealed to them, it would be the means of leading human-

ity into straight and narrow paths, and they would not be circumscribed with the discontent, misery and woe which is now so prevalent. Not only would it help them in this life, but great joy in eternity would be theirs through knowing and having the satisfaction and reward which comes from serving the Lord during this mortal sojourn.

But rather than do this, it seems that the children of God wait until they have fallen into the mire; then going to the Lord, they ask for His help, at the same time complaining and wondering why such terrible things have come upon them.

In revealing this knowledge to us, God does not tell us of all the little ailments that will come to us from time to time as we go through life, but rather gives us the result of following the forbidden path. The little every-day sicknesses—of body and spirit, troubles and such, are only warnings.

O! that we may, as members of the true Church of Jesus Christ, be more willing to believe in the Word of God as it comes to us from His prophets and servants, and not wait until we are in trouble before we follow His divine instructions! Let us ever be ready to trust our Father in heaven and not think to question His Word!

PRIMARY WORK AT WESTRIGG

As can be seen from the accompanying photograph, Primary



WESTRIGG PRIMARY CLASS

work which was established in Westrigg, Scotland, on October 12th, 1930, is firmly supported by the children of the village.

Westrigg, a small mining village of five hundred souls, is situated between Glasgow and Edinburgh. The people of this

vicinity are very anxious for their children to be taught the principles of the Gospel, as there is no church within one-half mile of the village.

Sister Margaret Graham, of the Airdrie Branch, who is very capable of teaching these little children, is in charge of the organization. Through the kindness of Brother and Sister Hugh Martin, meetings are held regularly in their home by the Primary.

The children delight in Primary work, which is serving as a means of directing their energy into channels of usefulness, which in time will build men and women of strong character.

FROM THE MISSION FIELD

Swedish Mission Arrivals: The following missionaries arrived at Stockholm on December 23rd aboard the *Hellige Olof* for the Swedish Mission: Grant Averett, Heber City, Utah; Carl A. Johnson, Shelley, Idaho; and Carl Oscar Johnson, Salt Lake City, Utah.

Danish Mission Arrivals: The following missionaries arrived in Copenhagen, Denmark, on December 22nd, for the Danish Mission: Floyd S. Peterson, Salt Lake City, Utah; and Orville L. Larsen, Pleasant Grove, Utah.

Releases and Departures: The following missionaries have been honourably released from their labours in the Swedish Mission and have returned to their homes in America: Arland A. Larson and Howard I. Childs, sailed from Southampton on January 23rd, aboard the *Leviathan*.

The following missionaries have been honourably released from their labours in the Danish Mission and have returned to their homes in America: Paul Little Pehrson and Grant Lund Petersen, sailed from Southampton on December 16th, aboard the *Leviathan*.

Doings in the Districts: *Bristol*—A Primary was organized in the Bristol Branch on Saturday, January 10th, under the direction of the Branch presidency. Sister Gladys Millard was placed in charge of the association. The first meeting was attended by seven children.

Leeds—The Bradford Branch sponsored a New Year's costume party. Prizes were given and games were enjoyed by the many friends and members attending.

Liverpool—The annual New Year's social of the Blackburn Branch Sunday School was held on Saturday, January 3rd. A delightful program given by the children was thoroughly enjoyed. Prizes were awarded for regular attendance, and presents were distributed by Father Christmas.

Manchester—A potato pie social, given on December 31st in the Corporation Chambers, was delightful entertainment to the Saints and friends of the Bolton Branch. A well given program and the ushering in of the New Year added to the success of the evening.

Newcastle—An enjoyable evening of games and other forms of re-

creation was spent in Hexham on January 1st. Light refreshments concluded the successful program.

Over seventy-five children and adults participated in the West Hartlepool Sunday School social given on January 5th. Games and a splendid program, followed by refreshments, constituted the evening's entertainment.

Scottish—A large number of members and friends filled the Aberdeen Branch hall to capacity at a New Year's banquet given on December 30th. After the banquet, games and dancing were enjoyed.

A large gathering enjoyed an ably presented program given by the Airdrie Branch on January 7th. Light refreshments were served.

Sheffield—A Sunday School was organized by President Therald N. Jensen at Woodhouse on December 21st, with an enrolment of fourteen young folk. The following officers were chosen and sustained: Samuel S. Gratton as Superintendent, Alice A. Maybury as First Counselor and Instructor, Doris Jones as Secretary, with Edna Walker as Assistant, and Sarah Morley as Treasurer.

DEATHS

EDMUNDS—Brother John Edmunds, formerly Superintendent of the Cardiff Branch Sunday School, Bristol District, passed away on January 7th. Funeral services were held on January 11th. Interment was in the parish churchyard of Whitchurch.

GOOD—Sister Diana Popple Good, a member of the Grimsby Branch, Hull District, passed away on January 12th aged sixty-four years. Funeral services were held on January 14th at the home of the deceased, under the direction of Elder Thomas A. Jones. The grave was dedicated by Elder Robert V. Moncur.

GREEN—Sister Susannah Green, of the Portsmouth District, passed away at the age of ninety-nine years at her home in Canterbury on December 17th. She was buried on December 22nd from the rectory of the St. Alphege Church.

NORTHGRAVES—Robert Jackson Northgraves, aged seventy-three years, husband of Sister Mary A. Northgraves, of the Gainsborough Branch, Hull District, passed away on January 10th. Funeral services were held under the direction of President Karl C. Durham at the Cemetery chapel on January 13th. President Durham dedicated the grave.

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